754 Among the Ait Waryager he is taken seven times round the straw-stack (atmun) of the household.

If anybody shows a great liking for a thing belonging to another person, wanting, for instance, to buy his horse or his gun, it is best to let him have it, since otherwise an accident is likely to happen to the object of his desire—the horse may be stolen or die. A scribe from the Ait Waryager [425] told me that a proposal to that effect must on no account be refused if the person who wants to buy the article goes to the owner's house and asks him to sell it.

[431] At Fez gum-ammoniac is burned and inhaled by a person who is supposed to have been hurt by the evil eye, among the Ait Waryager benzoin.

[434] Among the Igliwa and the Ait Waryager some earth is thrown at a person who is suspected of having the evil eye.

In the Fahs and the Sahel some sukt mgela is burned and the smoke of it inhaled by one who is believed to have been injured by the evil eye; and the Ait Waryager [435] carry the same thorny plant, sewn up in leather, as a charm.

[436] To turn the tip of the tongue backwards is a method of turning off the evil glance in other parts of Morocco as well. It may be done either secretly, with closed lips (At Ubahti) or with the mouth open (Marraksh, Ait Waryager). Among the Ait Waryager the person who thus turns his tongue, showing the lower side of it, says at the same time, "In the name of God the merciful the compassionate, may his eyes be made blind".

[437] The Ait Temsaman not only hang a black pipkin (taqnust) [822] in their gardens, but regard the colour black generally as a charm against the evil eye. Among the Ait Waryager the bridegroom must [585] [292] wear a black cloak (aje jab), contrary to the general rule in Morocco, which requires that he shall be dressed in white.

[440] Among the Ait Warain, if children die in their infancy, a 776 silver ring is often inserted in the right ear of every child in the family 754 who is born afterwards, whether boy or girl; and among the Ait 301 Waryager, if a man loses his little sons, the next born is provided with 784 such a ring (dhorsit), which is subsequently worn by his younger brother.

In Andjra and at Tangier a ring (hat em) of silver [441] round the little finger of the right hand is used as a protection both against jnun and the evil eye. Among the Ait Waryager rings of silver or brass are for the same purposes worn by men and women.

and wearing a new bag (dajbirt); and he wears it not on his left side, as usual, but on his right, to announce to all the people what he has done and to show that now he is a man. This is done whether the homicide took place in revenge or not. But though ordinary homicide is admired, it is considered very bad to kill a scribe without sufficient reason because of his knowledge of the Koran, and it is also considered bad, though not in the same degree, to kill an unoffending shereef on account of his holy parentage; and if a man who has committed either of these cribes slaughters an animal, its meat will be difficult to digest. This indicates that the taboos imposed on manslayers have something to do with the moral side of the matter. And the same is obvious from the general view that it is neither sinful nor polluting to kill in war.

In other cases also wrongdoing contains magic energy productive of evil.

[13] If the first person you meet in the morning when you set out on a journey is one who does not observe his daily prayers, the best thing you can do is to turn back (Ait Waryager).

In Dukkala it is said that if a one-eyed person, a perfectly bald-headed person, and an albino meet in a boat it will not move.

The Ait Waryager say that the same will happen if a man who is blind, one who is bald, and one who has a sore under-lip meet on board a vessel.

[14] It is good fal for a man to have much hair on his chest (Hiaina, Andjra, Ait Waryager), evidently because it suggests strength; such hair is called s-sa'r de s-sbo'a, or "lion's hair".

[17] In Andjra, if anybody who is carrying something black meets another person, he must put down what he is carrying while the other one is passing; otherwise the latter will not pass at all but turn back, lest he should have some misfortune on that day. A similar custom prevails among the Shloh of Aglu and Glawi and among the Rifians of the Ait Waryager; the person who is carrying the black object says when he puts it down, Hasak, or if he addresses more than one person, Hasakum, "With your permission", to which the answer is, 'Azk allah (in Rifian 'azzek allah), or if the person to whom it is said is a woman, 'Azkem allah, corresponding to our "pray".

[18] There are other cases in which people make use of the colour black for their own benefit. It is used as a charm against the evil eye,

789 and as a means of influencing the weather in accordance with the
822 principle of homœopathie magic. To have intercourse with a black
755 woman is a cure for back-ache (Garbiya, Ait Waryager, &c.) and gonorrhea (Tangier, &c.). The gall of a black cow is a medicine for leucoma, which is characterised by whiteness of the eye. The milk of a perfectly black she-goat is drunk as a remedy for whooping-cough. Cats which are perfectly black are used for many purposes. In sacrifices to jnun the victims are by preference black. The best of all sacrifices at the Great Feast is that of a ram with black rings round its eyes. The noblest and holiest of all horses is the black horse. There are certain families for whom black is considered a lucky colour.

789 While black is the colour of darkness and gloom, white is the
822 colour of light and brightness, and is therefore regarded as good fal.
585 The benign magic virtue attributed to milk is due not only to its usefulness and taste, but also to its colour, which is often emphasised by the natives themselves. It is partly on account of its whiteness that milk plays such a prominent part in the marriage rites.

[19] Among [20] the Ait Waryager, when the bridegroom is painted with henna, a raw egg is put in the bowl containing the henna, so as to make his life "white".

755 [22] Among the Ait Waryager a person suffering from jaundice
822 who cannot persuade himself to drink his urine as medicine ties a red silk thread through his right earlap. Red is used in witchcraft, and in wedding rites. I have elsewhere suggested that the use of red which is found in the marriage ceremonies of so many countries, is meant to be not only a sign of virginity, but also a means of ensuring defloration.

755 [23] At Fez the itch (hakka) is cured by a bath in the Buhrareb, which carries away the sewage, and jaundice (busffar) by the eating of radishes and lemons and the drinking of a little of one's own urine. Among the Ait Waryager a person who has jaundice (bosaffir) cures it by having a similar drink on three consecutive mornings before breakfast; and a person who in walking knocks his toes against a stone stops at once and makes water on them.

[514]

777 [26] Pointed and sharp objects are often regarded as ill-omened.
576 Or if you hand to any one a pair of scissors or a knife or a dagger, you should keep the blade in your own hand and offer him the handle (Ait Waryager).

7: Mikesell K-4,5 (1955-1957) 1961 MX3 Rif MX3
Jebala MX2

and Aith Wariyaghar, and the wheel-made pottery in Ibuqquyen, Aith Tuzin, and Thimsaman. Basketry is made by coiling, twilling, and wickerwork. In the manufacture of woolen textiles two types of loom are employed: in most of the northern zone an upright two-bar loom with stick heddle is used; another type of loom is a horizontal mechanism, with looped wire heddles, operated by a treadle. In Garet, long braids of alfa grass are tied to stakes to form a crude loom for weaving textiles.

Differences in types of houses and in settlement patterns provide further evidence of cultural diversity. Jbala, Gharma, and Sanhaja as-Srair represent one tradition, while the Rif, Garet, and Gal'aya represent another. The sharp division between sloping roofs in the western half of the zone and flat roofs in the area east of Targist (see chap. v) coincides with the difference in settlement pattern between the hamlets of the west and the scattered farmsteads of the east.

In Morocco, as in most of the Muslim world, it is easy to distinguish between the clothing of townspeople and that of rural folk. The sophisticated townsman (fig. 3, *d*), with gabardine suit, European shoes, fez, and dark glasses is never mistaken for a man of the country (*bilad*). Urban and rural differences in women's dress are even more pronounced. The shrouded figures seen in the cities (fig. 3, *h*, *i*) contrast sharply with the unabashed women of the countryside.[a] Men and women of the bilad are promptly identified when they enter a town. From which bilad do they come? A generation ago, before the adoption of cotton cloth and other imported fabrics, this question was easy to answer. Garments were then made entirely of wool, locally sheared, spun, and woven, and each costume betrayed a provincial style. Today this distinction is not always clear; yet it is still possible to learn much about where a man comes from by the length and cut of his clothing, the way he ties his turban, and the nature of his footgear. Women's dress is even more explicit.

The basic garment of most tribesmen is a hooded cloak (*jillaba*). We can be sure that this garment was worn in the sixteenth century, for Leo Africanus describes Moroccans as being "clad in certain woolen cloaks or mantles, such as are used in Italy." "These mantles," he adds, "have certain hoods, which cover their heads and visages, so that you can scarce discern them to be men."[b] In Jbala and Ghmara, cloaks are knee-length, and there is no transition from hood to sleeves. The front of the Jbalan cloak usually has tufting or some other decoration. A generation ago this type of garment was worn in the Rif also, but today most Rifians wear a longer cloak, reaching halfway between knee and ankle. Rifian cloaks are no longer decorated, and most of them have definite shoulders (fig. 3, *a*). Throughout northern Morocco, brown is the preferred color for cloaks, but gentlemen of distinction occasionally wear white (fig. 3, *b*). One sometimes sees a gray or blue cotton jillaba and even a few of striped pattern, but such apparel is worn only by tribesmen who are more or less urbanized.

Cotton turbans (*rezza*) are the characteristic headgear. In the Rif, turbans are worn straight, two fingers above the eyebrows, and are always white. This

[a] Ernst Rackow, *El traje musulmán femenino en Africa del Norte* (Madrid: Instituto de Estudios Africanos, 1953); and *Beiträge zur Kenntnis der materiellen Kultur Nordwest-Marokkos: Wohnraum, Hausrat, Kostüm* (Wiesbaden: Otto Harrassowitz, 1958).

[b] Leo Africanus, *The History and Description of Africa* (London: Hakluyt Society, 1896), II, 326. First edition, Venice, 1550.